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جميع حقوق الطبع محفوظة

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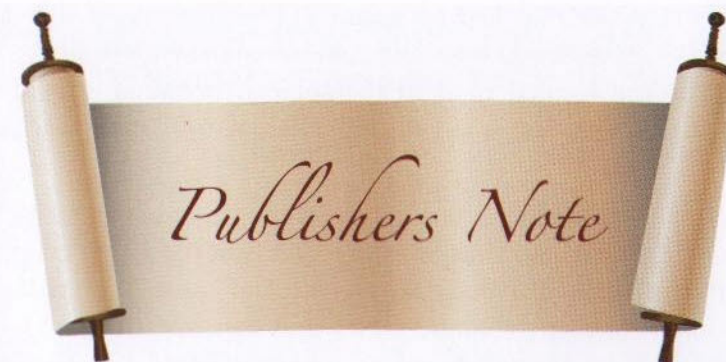
Table of Contents

1. Publishers Note	7
2. Shaikhul-Islam Muhammad bin Abdul-Wahhab -- a renowned Reviver and a great Reformer.....	9
<hr/>	
1. <i>At-Tauhid</i> (The Oneness of Allah)	21
2. The Superiority of <i>Tauhid</i> and what it removes of Sins.....	27
3. Who purifies <i>Tauhid</i> (from <i>Shirk</i> etc.) will enter Paradise without giving an Account	31
4. Fear of <i>Shirk</i> (Polytheism)	35
5. The Call to testify that there is nothing deserving of Worship in Truth except Allah.....	38
6. An Explanation of <i>Tauhid</i> and the Testimony: <i>La ilaha illallah</i>	43
7. To wear a Ring, Twine, or anything similar to them for prevention or lifting of Harm or Affliction, is an act of <i>Shirk</i>	47
8. <i>Ruqa</i> (incantation), Talismans and Amulets.....	50
9. Whoever seeks Blessing through a Tree, a Stone, or the like	53
10. Slaughtering for Other than Allah	56
11. Make no Animal Sacrifice for Allah in a Place where Sacrifice is made for Other than Allah	60
12. Vowing for Other than Allah is an act of <i>Shirk</i>	63
13. Seeking Refuge in Other than Allah is a Part of <i>Shirk</i>	65
14. To seek Help in Other than Allah (<i>Istighathah</i>) or to invoke Other than Him is an Act of <i>Shirk</i>	67

15. (The Created One could not be an Object of Worship).....	71
16. (What the Lord has said).....	75
17. The Intercession.....	79
18. (Allah guides whom He wills)	83
19. Excessive Dogma in the Righteous Persons is the Root Cause of Infidelity of Mankind and its deviation from True Religion.....	86
20. The condemnation of the One Who worships Allah at the Grave of a Righteous Man and how then of a man who worships the buried man itself.....	90
21. Exaggeration in the Graves of the Righteous Persons tends them to become Idols worshipped besides Allah	94
22. The protectiveness of <i>Al-Mustafa of Tauhid</i> and His blockading every Path leading to <i>Shirk</i>	96
23. Some People of this <i>Ummah</i> (Nation) will worship Idols	99
24. On Sorcery (<i>As-Sihr</i>).....	104
25. Clarification of types of Sorcery (<i>As-Sihr</i>)	107
26. On Soothsayers and the Like	110
27. Curing through Magical Spells (<i>An-Nushrah</i>)	113
28. What is said regarding Belief in Omens (<i>At-Tataiyur</i>)	115
29. What is said regarding Astrology (<i>At-Tanjeem</i>).....	119
30. Seeking Rain through the Lunar Phases (Constellation)	121
31. (Love for Allah)	124
32. (Fear of Allah Alone)	128
33. (Put your Trust in Allah)	131
34. (To feel secure against the Plan of Allah contradicts <i>Tauhid</i>)....	134

35. A part of <i>Iman</i> (Belief) in Allah is the forbearance with what Allah has decreed	136
36. Forbiddance of Showing off	139
37. It is of <i>Shirk</i> to perform a (righteous) deed for worldly reasons.	141
38. Whoever obeys the Scholars and the Rulers, forbidding what Allah has made permissible and permitting what He has made forbidden, has certainly taken them as Lords (besides Allah).....	144
39. (Seeking judgement from other than Allah and His Messenger is hypocrisy).....	147
40. (Whosoever denies any of the Names and Attributes of Allah) ..	151
41. (Recognizing the Grace of Allah, yet denying it is disbelief).....	153
42. ("Do not set up rivals unto Allah...").....	155
43. What is said about the One who is not satisfied with an Oath taken by Allah's Name.....	158
44. How it is to say "What Allah may will and you ۞ may will"	159
45. Whoever curses Time has wronged Allah.....	162
46. To be named "Judge of Judges" and the like	164
47. Respect for the Names of Allah and changing one's name for the sake of that	166
48. (He commits disbelief) Who makes fun of anything where mention is made of Allah or the Qur'an or the Messenger ۞	168
49. (Saying "This wealth is the result of my labor and knowledge" is against <i>Tauhid</i>)	171
50. (Every name which leads to the service of other than Allah is prohibited).....	176
51. (The Most Beautiful Names belong to Allah).....	179

52. Do not say <i>As-Salam</i> (peace and Security) upon Allah.....	181
53. Saying: "O Allah, forgive me if You wish"	182
54. One should not say "My Slave (Male or Female)".....	183
55. Whoever asks with the Name of Allah, is not to be rejected	184
56. Nothing but Paradise should be asked for by Allah's Face.....	185
57. On saying "If only such and such ..."	186
58. Prohibition of cursing the Wind	188
59. (Prohibition of evil thoughts regarding Allah).....	189
60. What is said about them who deny <i>Qadar</i> (Divine Decree).....	192
61. (What is the punishment) for the Picturemakers.....	196
62. The forbiddance of taking Oaths frequently	198
63. The Protection of Allah's Covenant and the Protection of His Prophet's Covenant	201
64. To swear and to take Oath (binding) upon Allah	204
65. None should ask Intercession of Allah before His creation	206
66. The Prophet's safeguarding of <i>Tauhid</i> and his closing of the paths to <i>Shirk</i>	208
67. ("They made not a just estimate of Allah...")	210



Shaikh-ul-Islam, Muhammad bin Abdul-Wahhab, was a renowned religious scholar and a great reformer of his times. He held a unique and unparalleled position as an exponent of Qur'an, *Hadith* and different branches of knowledge. With his intellect and a deep grasp over the religious learning, he impressed the high ranking contemporary scholars and brought them around his own viewpoints.

In his works, Shaikh-ul-Islam has not only elaborated the Qur'an and *Sunnah*, but has also uprooted the polytheistic views and has made a hard struggle to eradicate the heresies and accretions.

His writing *Kitab At-Tauhid* is one of the best books on the subject of *Tauhid* (Islamic Monotheism) and ranks high in authenticity. Till date it has gone through various publications; and had been the means for guidance of the millions of people throughout the world; by taking them out of the darkness of polytheism and error.

The main object, Shaikh-ul-Islam had before him in writing this book, was to acquaint the Islamic world with the basic teachings of the Qur'an and *Sunnah*; contradict the prevailing but absurd beliefs and customs not supported by the Traditions of the Prophet ﷺ and to base the Faith and actions on the lucid and clear Islamic rulings and commandments that lead the Muslims to the success and salvation, here and in Hereafter.

So to achieve the object, in this book, he has discussed all the relevant Verses reasonably, rationally and sincerely; and has placed the essence of the Qur'an and *Sunnah* in a very simple and appealing manner, and this is the reason that the right persons, beyond groupism and prejudices, have been adopting the correct Islamic path the-path of the Qur'an and *Sunnah*—under the influence of the basic facts and proofs produced herein. If Allah willed, this book would also be undoubtedly proving beneficial in all the times to come.

All praise is to Allah that Dar-us-Salam Publications, guided by its own commitment to serve the Qur'an and *Sunnah* and to transmit the Islamic Monotheism to the learned class of the society, is having this auspicious opportunity to publish the book into English with a lucid and eloquent translation.

Obviously, it is a very difficult task to translate the Arabic text into English, as the grammar, syntax and cultural backgrounds of these two languages are entirely different. Yet it has been my sincere and constant effort to convey the exposition, thoughts, feelings, views and message of Shaikh-ul-Islam into English with as exactness and accuracy as could be possible. Even then, there may be still some shortcomings. In this regard all suggestions for improvement of the contents will be highly appreciated.

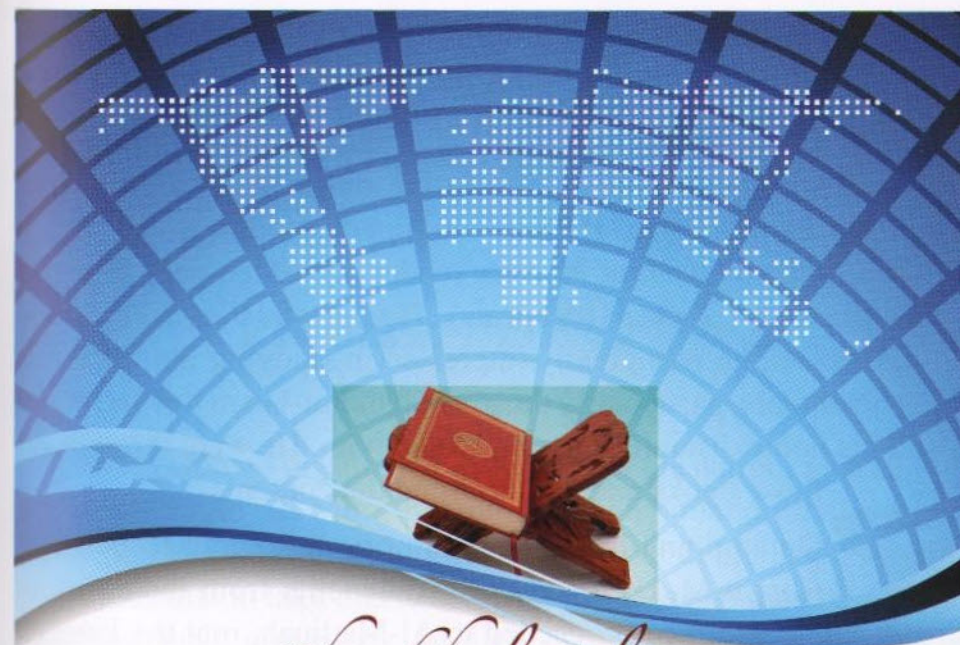
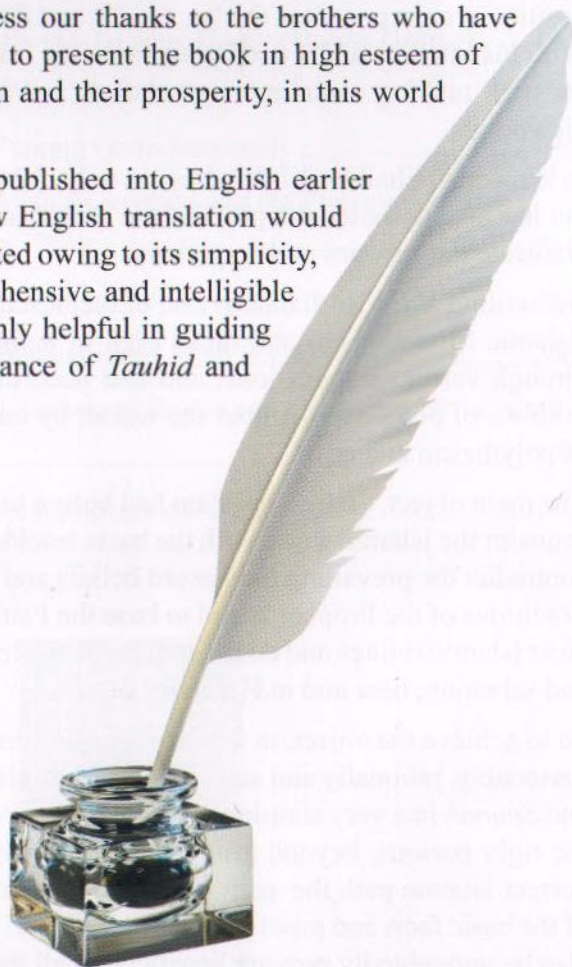
It gives us pleasure to express our thanks to the brothers who have exerted their best endeavours to present the book in high esteem of the readers. We pray for them and their prosperity, in this world and in the Hereafter.

Though this book has been published into English earlier also, it is hoped that this new English translation would certainly not only be appreciated owing to its simplicity, eloquence, and being comprehensive and intelligible to all; rather it would be highly helpful in guiding the Muslims desiring cognizance of *Tauhid* and the fundamentals of *Shariah*.

Abdul-Malik Mujahid

Rajab, 1432

June, 2011



*Shaikhul-Islam
Muhammad bin Abdul-Wahhab*

A renowned Reviver and a great Reformer

His Birth and Lineage

Shaikhul-Islam, Muhammad bin 'Abdul-Wahhab, was born in 1115 H in the city of Uyainah, seventy kilometers northwest of Riyadh, the capital of the Kingdom of Saudi Arabia. He belonged to a highly respectable and scholarly family; his father Shaikh 'Abdul-Wahhab bin Sulaiman, characterised by his profound scholarship and righteousness, inherited an exalted status from his ancestor Shaikh Sulaiman bin 'Ali, the chief of the scholars and well-versed in teaching, writing and giving verdict.

Education

Shaikhul-Islam acquired his primary education from his Esteemed father at his native place and was nurtured under his guidance. He was intelligent enough to memorize the Qur'an by heart at the very tender age of ten only. He read the books on *Tafseer* (exegesis), *Hadith* and *Fiqh*. From the very outset, he was greatly interested in studying the works of early scholars, particularly those of Shaikhul-Islam Ibn Taimiyah and his noble disciple Allamah Ibn Qaiyim. He went through all those books and well grasped the contents.

On attaining the age of maturity, he set out to perform *Hajj* at Makkah and derived benefits from the scholars there. He then proceeded to Al-Madinah, met the learned ones there, and adopted the studentship of two renowned erudite, Shaikh Abdullah bin Ibrahim bin Sa'id Najdi and Shaikh Muhammad Hayat Sindhi for a long period. Out of the curiosity for higher education, he took also the journey to Iraq and Basrah and got himself benefited there.

Condition of Najd

In those days, the people of Najd were indulged in polytheistic deeds and un-Islamic practices. They were completely overwhelmed with polytheism. The graves, trees, stones, caves, evil spirits and insane persons were regarded as deities. The baseless stories and tales were ascribed to them to manifest their excellence. The worldly 'Ulama' too had misguided them for the fulfillment of their materialistic lust. The soothsayers and magicians were having their influence over the society.

None could dare challenge their holds on the commoners. Same condition was prevailing in both Makkah and Al-Madinah also. Yemen was also in the same line. Polytheism, erection of structures on the graves, seeking refuge and assistance of the dead, saints and *Jinns* were the common religious features.

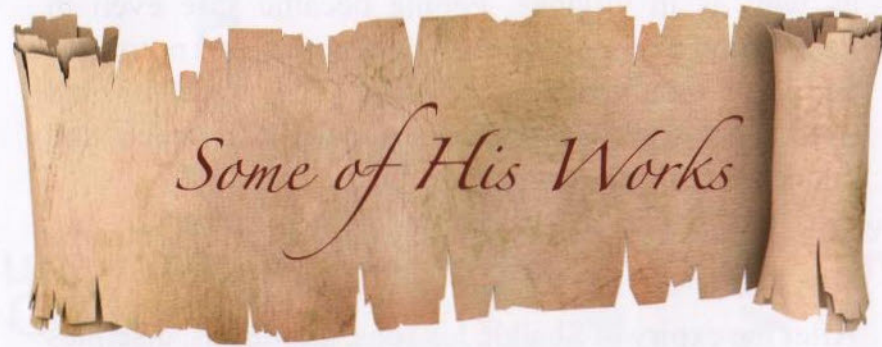
Mission of Da'wah

Having studied this pitiable condition of the nation, Shaikh was highly moved. More pitiable was the situation that no one was ready to take trouble to guide the people to the Right Path. It is obvious that to take this task meant to challenge those evildoers who had their provisions through these practices. It meant to make oneself prepared to face every torture and atrocities from these selfish misguiders and their followers. But Shaikh resolved to make every effort to fight against the circumstances up to the extent of *Jihad*.

Shaikh started his mission. He invited the people to the *Tauhid* (Islamic Monotheism) and guided them to the Qur'an and *Sunnah*. He urged upon 'Ulama' to strictly follow the Qur'an and *Sunnah* and derive the issues directly from them. He forcibly contradicted the blind following of any scholar of the *Ummah* in preference to the Qur'an and *Hadith*.

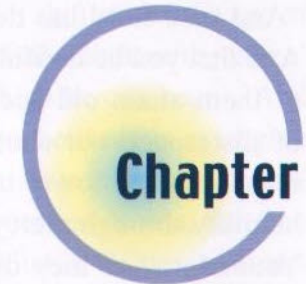
Shaikh was a man of courage and enthusiasm. He started his preaching, made correspondence with religious scholars inviting them to lend helping hands in eradication of the prevailing absurdities and defilements in religious matters.

A number of scholars from Makkah, Al-Madinah and Yemen accepted his invitation, and



Despite the fact that Shaikhul-Islam Muhammad bin 'Abdul-Wahhab was a reformer and a man of *Da'wah*, he still engaged in writing also. His some famous works are as follows:

1. *Kitab At-Tauhid*
 2. *Kitab Al-Kabaair*
 3. *Kashf Ash-Shubhat*
 4. *Mukhtasar Seerat Ar-Rasool*
 5. *Masail Al-Jahiliyah*
 6. *Usool Al-Iman*
 7. *Fadail Al-Qur'an*
 8. *Fadail Al-Islam*
 9. *Majmu' Al-Ahadith*
 10. *Mukhtasar Al-Insaf wa Ash-Sharh Al-Kabeer*
 11. *Al-Usool Ath-Thalatha*
 12. *Aadaab Al-Mashi ilas-Salat*
- and others.



At-Tauhid

(The Oneness of Allah)

Allah the Almighty said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allah) created not the *Jinns* and men except they should worship me (Alone).” (51:56)

And He stated:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allah (Alone), and avoid (or keep away from) *Taghut* (besides Allah).” (16:36)

And He said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣﴾
وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was young.’ ” (17:23,24)

And He said: ﴿وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ﴾

“Worship Allah and join none with Him in worship.” (4:36)

And He said:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ وَالْعَهْدُ أَلْفُسٌ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

“Say (O Muhammad ﷺ): ‘Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty’ We provide sustenance for you and for them ‘Come not near to *Al-Fawahish* (shameful sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan’s

property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice’ We burden not any person, but that which he can bear. ‘And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember. And verily, this (i.e. Allah’s Commandments mentioned in the above two Verses 151 and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqun* (the pious).’ ” (6:151-153)

Ibn Mas‘ud ؓ said:

مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَىٰ وَصِيَّةِ مُحَمَّدٍ ﷺ الَّتِي عَلَيْهَا خَاتَمُهُ فَلْيَقْرَأْ قَوْلَهُ تَعَالَىٰ: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾. وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا

Whoever wishes to ascertain the very will of Prophet Muhammad ﷺ on which the Prophet has put his seal, let him read the Statement of Allah:

“Say (O Muhammad ﷺ): ‘Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him....(up to) ...And verily, this is my straight path.’ ”

It is narrated that Mu‘adh bin Jabal ؓ said:

كُنْتُ رَدِيفَ النَّبِيِّ ﷺ عَلَىٰ حِمَارٍ، فَقَالَ لِي: «يَا مُعَاذُ، أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ؛ قَالَ: «حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يُعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا» قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: «لَا تُبَشِّرْهُمْ فَيَتَكَبَرُوا».

I was riding behind the Prophet ﷺ on a donkey and he said to me “O Mu‘adh, do you know what is the Right of Allah on his slaves and what is the right of the slaves upon Allah?” I



- 13) To recognize Allah's Right upon us.
- 14) To recognize the rights of slaves on Allah, if they fulfill His Right.
- 15) This issue was unknown to most of the Companions of Prophet Muhammad ﷺ.
- 16) Permissibility to hide some knowledge of the common good (as determined by the *Shari'ah*).
- 17) It is desirable to pass the pleasing news to other Muslims.
- 18) Fear of depending (of the people) upon the expansiveness of Allah's Mercy.
- 19) The statement of one, who is asked on matters that are not known to him: "Allah and His Messenger know the best."
- 20) It is correct to impart knowledge selectively to someone and not to others.
- 21) The humility of Prophet Muhammad on riding a donkey with a companion behind.
- 22) It is legitimate to have a second rider behind.
- 23) Superiority of Mu'adh bin Jabal ؓ.
- 24) The great importance of this issue (of *Tauhid*).



Chapter 2



The Superiority of Tauhid and what it removes of Sins

Allah the Most Exalted said:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong, i.e. by worshipping other besides Allah), for them (only) there is security and they are the guided ones." (6:82)

Narrated 'Ubadah bin As-Samit ؓ that Allah's Messenger ﷺ said:

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ. أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ».

"Whoever testifies that none has the right to be worshipped but Allah Alone, Who is without (peer or) partner, and that Muhammad is His slave and Messenger, and that 'Isa (Jesus) is the slave of Allah, His Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise & Hell-fire are realities, Allah will admit him into Paradise, whatever his deeds might be." (*Al-Bukhari and Muslim*)



'Itban ؓ narrated that the Prophet ﷺ said:

«فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.»

“Indeed Allah has forbidden for Hell the person who testifies: ‘None has the right to be worshipped but Allah’, seeking thereby nothing but Allah’s Face (Pleasure).” (Al-Bukhari and Muslim)

Abu Sa'id Al-Khudri ؓ narrated that Allah’s Messenger ﷺ said:

«قَالَ مُوسَى: يَا رَبِّ عَلِّمْنِي شَيْئًا أَذْكُرُكَ وَأَدْعُوكَ بِهِ، قَالَ: قُلْ يَا مُوسَى: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: يَا رَبِّ كُلُّ عِبَادِكَ يَقُولُونَ هَذَا. قَالَ: يَا مُوسَى، لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَعَامِرُهُنَّ غَيْرِي، وَالْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ، وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ، مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ.»

“Musa (Moses) said: ‘O my Rabb, teach me something through which I can remember You and supplicate to You.’ Allah answered: ‘Say, O Musa, *La ilaha illallah*.’ Musa said: ‘O my Rabb, all your slaves say these words.’ Allah said: ‘O Musa, if the seven heavens and all they contain other than Me² (Ghairy) and the seven earths as well, were all put in one side of a scale and *La ilaha illallah* put in the other, the latter would outweigh them.” (This Hadith has been reported by Ibn Hibban, and Al-Hakim, who declared it *Sahih*]

At-Tirmidhi reported, and he declared this Hadith as *Hasan*, from Anas that he heard Allah’s Messenger ﷺ saying:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا، ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا، لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً.»

“Allah the Most Exalted said: ‘O son of Adam, were you to come to Me with the world full of sins, and meet Me without making anything partner to Me (*Shirk*), I would come to you with a similar amount of forgiveness.”

2- This phrase (*Ghairy*) is the exception from what is in the heavens. It should not be misunderstood that Allah is contained within the heavens or earth since He has described Himself in the Qur'an as the Transcendent, Most High, Above All, i.e. in 2:255, 20:5, 25:59 and many places elsewhere in His Book. Indeed the statement is another proof that Allah cannot be considered within the creation. [Detailed explanation can be seen in “ *Fathul-Majeed Sharh Kitabut-Tauhid* -- Translator].



Important Issues of the Chapter

- 1) Abundance of Allah’s favor.
- 2) The abundant reward of *Tauhid* towards Allah.
- 3) Besides earning rewards, *Tauhid* recompenses sins.
- 4) Explanation of the Verse 82 in *Surah Al-An'am*.
- 5) Ponder the five points mentioned in the *Hadith* narrated by 'Ubadah (bin As-Samit).
- 6) If you look at the *Ahadith* from 'Ubadah and 'Itban and what follows altogether, the meanings of *La ilaha illallah* become clear to you along with the error of those who are the deceived ones (*Al-Maghrurin*).
- 7) Take note of the condition in 'Itban's *Hadith*.
- 8) That the Prophets needed to be apprised of the tremendous virtue of *La ilaha illallah* (There is no true God but Allah).
- 9) The point of overweighing of the *Kalimah* (لا إله إلا الله) in respect to all other creation, though many who enunciate it will not get the full weight in their balance.
- 10) The text showing that there are seven earths like seven heavens.
- 11) That the seven earths and heavens are full of creatures.
- 12) Confirmation of the Attributes of Allah, contrary to the claims of *Ash'ariyah*.
- 13) Undoubtedly, if you understand the *Hadith* of Anas ؓ, you would understand the statement in the *Hadith* of 'Itban ؓ:

«فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.»

“Indeed Allah has forbidden for Hell the person who testifies: ‘None has the right to be worshipped but Allah’, seeking thereby nothing but Allah’s Face (Pleasure)”, that it